papyrus fibre. Small rods made from a tree called Ocire are used by children. A dried piece of uriama stalk is used as a float. Nyawino, Nihire, Ongo, and Sire are caught in this way. The bait used is Onianbo or a piece of groundnut. Long lines, Mogundo, with a large number of hooks are sometimes used. These are left in the water for some time with floats at intervals to buoy them up.

FISH USED FOR LOCAL CONSUMPTION.

As most of the fish caught by natives is not eaten fresh, but dried, the whole of the population of these locations could easily eat fish caught on the Lake shore. In fact there is no doubt that dried fish is transported and eaten by the natives very much further inland than these Lake shore locations. The whole Jaluo population of Central and South Kavirondo will eat fish if they can get it. The population is approximately as follows:—

Central Kavirondo	216,000
South Kavirondo (Luo)	180,387

The two Districts which border on the Lake shores in Nyanza Province are Central and South Kavirondo. The natives living close to the shore in both these Districts spend a large part of their time fishing. It has been estimated that about two to three thousand in each District are more or less permanently employed in this work. They use canoes (Dhoiuo, Tiyi) made of rough boards sewn together with grass fibre and caulked with mud. There are probably about 1,000 canoes in each District (Central and South Kavirondo). They are propelled with single bladed paddles (Ngai).

The following are the names and population of the Locations in these two Districts which actually border on the Lake shore from the Sio River on the Uganda border on the North of the Gulf to Mehaye on the Tanganyika border on the South side:—

CENTRAL KAVIRONDO.

Name of Location.	Population.
Samia	20,000
Kadimo	6,000
Sakwa	18,000
Uyoma	10,000
Asembo	18,000
Seme	20,000
Kisumu	14,000
West Kano	19,000
Nyakach	21,000
	152,000

241 common to allow some of the sturdier roots to spring up again and
give a second crop. I have seen some very fine heads of grain as a
result of this method.

251 The crop is stored, unthreshed if millet or maize, in large basket-
978 like receptacles, covered with thatch and standing on stones or
supported on forked sticks across which a rough platform is made. It
is the work of the man to prepare the grain stores, and I suppose that
there is no more prolific source of domestic bickering than these supply.
Some men are shiftless, and leave off the preparation of the stores
until near to harvest, sometimes exhausting it so doing the patience
of the wife. Or he may be neglectful, and leave the thatch unrepaired,
rendering the grain liable to suffer from the weather. Many women
would far rather see the living hut left in disrepair than that the grain
should be imperilled.

251 The stores varies in size according to the grain for which it is
265 intended. The large size is for millet and maize, the small for the
small millet and simsim. The Lwo name for them is " dero." The
large stores run up to six feet high by about six feet in diameter. The
small about four feet by three. They are made from swamp reeds
built in a very coarse basket work fashion, and are finished off with
a coating of cow dung inside. The better made stores have provision
for access to the grain, by the simple device of cutting away a section
from the top of the side, just under the thatch. It used to be the
931 custom for a present of a small basket of grain to be given to the
940 Jabilo or medicine man, after harvest. This custom has already died
out in many places.

241 It was the woman's first care to secure seed for the next year.
962 Millet and maize was hung in the head, sometimes outside from the
branch of a tree, more frequently from the roof of the hut. Smaller
grain, and beans were stored in pots in the living hut, and to ensure
their being kept in good condition, it was the woman's duty to empty
the contents of the pots periodically onto a " thigo " or large circular
flat basket work tray, or some part of the courtyard swept clean,
that the sun might keep them dry. Lack of seed, owing to a planting
dying off from lack of rain was a serious matter. Seed was then begged
from neighbours more fortunate.

962 Not all the grain went into the common store, for all the cultiva-
963 tion was by no means the common united effort of all the members
of the family. The main effort of the members was put into the
fields from which all were to draw their food supply, but in addition
individual members had their own plots which are called " monde."
The head of the family would have his own " monde," and the grain
from this went into a separate store. This grain formed a reserve in

buttermilk is used for making gruel which can be consumed by both sexes. Both buttermilk and fresh milk are used for cooking vegetables and fresh bovine blood for human consumption. The Luo do not slaughter their cattle for beef except for some special reason, for example, on the occasion of a special feast. The ordinary meat eaten is that of animals which have died as a result of disease or accident. If there is an outbreak of a serious disease and many animals die, their meat is made into biltong which can be stored for future consumption. Such biltong forms a very palatable diet when properly cooked with ghee. Girls do not eat the meat of cattle paid for their dowries.

Hides are used as sleeping mats, and for making shields, drums, sandals and special head-dresses on which ostrich feathers are fixed. Those of very young animals are used as clothes.

Cattle can be exchanged for millet or maize at any time, i.e., during famine or in good years; but cattle-owners tend to refuse millet or maize for their cattle after good harvests. This is one of the facts which support the argument of the Luo elders who prefer animals to crops. In exchanging cattle for goats and sheep, a bull is worth three to four goats and a heifer, six to eight goats or sheep. A goat or sheep is worth six to eight fowls.

The young men use young oxen for riding, and they sell heifers to buy buffalo hides for making shields or ostrich feathers for their adornment at funeral dances. Cattle accompany the mourners when attending funerals and, during inter-tribal wars, oxen were the companions of warriors on the battlefield. The horns make valuable trumpets and are used as containers for keeping pow-dered drugs. Tendons make strong strings for harps and bows. Cattle dung is useful for smearing houses and dry dung is good for the fire. Fresh blood as mentioned above makes a palatable food when mixed with milk and cooked. The oesophagus of small animals is used as a butter-scoop and for other domestic purposes. Hoofs are used for storing drugs and for running liquid medicines into the noses of both human and animal patients, e.g., an infusion of a plant known in Luo as *yandarwat** is given in this way to cattle suffering from east coast fever. The long hair of the tail is used for trapping birds. The scrotum forms a valuable pocket.

Goats' milk is the food of the herd-boys when looking after animals in the pastures. They add the juice of a fruit† to the fresh milk and after a few minutes the milk coagulates and is ready for consumption. Goat skins are worn by both men and women and goat's meat is eaten by both sexes. The goat is the animal usually slaughtered for female visitors such as mothers and sisters-in-law. The chief produce from sheep is mutton

*Solanum sp. probably S. Macrocarpon.
†Solanum sp. probably S. incanum, Sodom apple — Garcia.

20:Ominde I-5 (ca. 1948) 1952
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deliver. A person standing behind an expectant mother may also be driven away in the fear that if that person's birth had been difficult the birth of the coming child would be equally difficult. Social regulations connected with greetings are found among the pagans and these may result from the instruction of a medicine man. Thus he may prescribe the length of time in which an expectant mother is not allowed to greet those whom she happens to meet on the road.

Although in the family circle a woman is not allowed to overwork during this period, conditions are such that, if left to themselves, they continue with very strenuous work until the time of birth. In the past, expectant mothers stored food which they ate after giving birth. These foodstuffs might be dried meat, dried fish, ghee, and corn for gruel. Nowadays the availability of fresh meat has made it possible to supply women with sufficient food even although it is very expensive.

The amount of rest given to an expectant mother depends on the husband's position in society. With the poorer families, hard work continues till the time of birth. Thus, at one time a woman called Andege took some ripe bananas to Kisumu in the morning, returned at about 2 p.m., and at 4 p.m. gave birth to her daughter, Rapuoda.

Guessing the child's sex. In guessing at the child's sex before birth, the mothers generally rely on past experience. It is recognised to be very difficult, and even impossible, to predict the sex of the first child. Certain guesses depend on the health of the mother, though such guesses are not made public. For a male child it is believed that the mother should be thin; with a female child, the reverse, and these views are probably based on the assumption that male children sap their mother's energy to a greater degree. This is likewise the basis of